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THE POLLUTION OF Vniversitie-Learning,

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OR,

SCIENCES (*Falsly so called*)

Whereby most of the *youth* are so infected, and both they and their Parents so deceived, that when they come to age, they prove either unprofitable or hurtfull Members to the Common-wealth, as now in these dangerous dayes all the truly godly have dolefull exeperience;

As it was well observed almost threescore yeers agoe, by that faithfull *Martyr* of *Iesus Christ*, Mr. *Henry Barrow*, in divers of his Bookes for Separate or independent *CHVRCHES*.

The evill of which kinde of learning so attained, with many others flowing from thence, may be remedied henceforth by the grave determination of the King and Parliament.

Read 1 *Tim.* 6. 20, 21. and *Colloss.* 1. 2. 8.

LONDON,
Printed in the yeare, *Anno Dom.* 1642.

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LONDON,

Printed in the year, Anno Dom. 1654.

The Preface to the Reader.

IF thou that readest this Treatise, be one that hast drunken of those polluted Fountaines of Universitie learning, which (upon the termes thou diddest believe it) was much the more poysonable for the soule, then the waters of Mara were bitter for the body, as the soule is more excellent then the body, yet if thou hast any true desire (though never so small) to be refreshed with the cleare and fresh waters of life; or if thou wilt awake at the Poole of Bethesda, untill the Angell of the Covenant come and cure thee, surely there is a possibilitie of thy recovery, and God that separated light from darknesse, can easily make a separation betweene the evill thou hast received there, in thy tender yeers, and the good thou hast attained otherwise: even as he did both in Moses when he was pleased to call and fit him for his spectall service being trained up in all the wisedome as well as the profits and pleasures of Egypt: and also in Paul, who was brought up at the feet of Gamaliel, and could speake more languages then all the Philosophers of Corinth.

Or if thou be one that hast been taught in all godly learning (which truely bot deserveth and getteth the name in Gods Word) as the sonnes of the Prophets were of old, and wherein Timothy was brought up from a childe, though thou be ignorant of all Universitie learning (especially upon such hard, or rather intolerable termes as whereby it is obtained) surely thou hast great cause to rest contented, use it to the right end, and praise the wise God, who knoweth best what is for thy good.

And as for the tongues, which God gave at the first for a curse or judgement, to hinder the building of the Tower of Babel, the same God that can bring good out of evill, did at the first preaching of the Gospel, change that curse or judgement into a blessing or mercie to all Nations, through the divulging thereof to each Nation in their owne language; if these (I say) or any godly learning may be had in a holy way, doubtlesse a happy and sanctified use may be made thereof, to the glory of God and good of his Church, but no otherwise, nor upon any unlawfull termes, such as wicked oaths, orders, degrees and ceremonies, neither Idolatrous places, nor yet in, nor amongst the company of such ungodly Doctors, Batchelors, graduates, Masters of Arts, Fellowes, Professors nor Students, whose lives and conversations are in this Treatise described to be like Rome, if not like Sodome.

And although these dayes be very hard and harsh unto many thousands, as I and mine have had long and dolefull experience; yet in many respects, especially of a hopefull plantation of Christs glorious Gospell in the purity and authority thereof (for any other reformation can hardly or possibly be good) these dayes (I say) are far bet er then the former dayes, wherein we, and our predecessors went on superstition, sinne and ignorance, and when we would not commit sinne enough, and that with greedinesse, there were both wicked lawes and taske-masters to urge us, as it was both in Egypt *and* [illegible] *in the dayes of* Phraoh *and* Jeroboam; *but praised be our good and* [illegible] *that hath so mercifully and beyond both our expectation and deserving infinite degrees, raised up the* Scottish *nation, both to breake all their bands, and cut their cords, yea, and to make such a happy way for us, that both live and sojourne here, whereby to escape the crafty snares of the bloody enemies, as a bird out of the hands of the fowler: Many Prophets and righteous men in Christ, would have beene glad to see the dayes that we see, and could not see them, and to heare the things that we heare, but could not heare them.*

But lest I be too tedious, I will not insist by way of preamble, because few words are sufficient for the wise, (I meane for the godly wise, and not those mentioned, 1 Cor. 1. 18, 19.) *I referre thee to this little portion of a worthy Martyrs observations (of never dying memory, notwithstanding all the Clergies cruelty) who, when he was close prisoner in the* Fleet *many yeeres, being not onely urged to write a number of bookes against ambitious and covetous Clergie men, but to answer all their objections in many severall disputations, and examinations, two of them being sent after, two by the Bishops to forge quarrels, and to try if they could entangle either him in speech, or Master* Greenwood, *who was a close prisoner also, and executed with him earely in a morning, before either any competent number of people gathered; or Queene* Elizabeth *heard (being twice rescued by her before) whose severall examinations, excellent observations, and their adversaries calumniations, as also those of that that other worthy martyr, Master* Penry, *are yet extant in print, though the light thereof hath beene long eclipsed and obscured, with many other worthy mens Workes through the injury and iniquity of the times, untill now, that by Gods speciall providence, undeserved and unexpected love to us in Christ, that the strong deludge of bookes which (hath been so long by such wicked lawes, decrees and persecutions stopped, as that most severe booke of statutes made in the Star Chamber against printers, and the cruelty used against* John Lilbourne *can testifie) doth (I say) overflow all the banks, both of hellish and Romish limitation.*

All whose Workes, with learned Master Henry Ainsworths, Wilkinsons, Robinsons, *with many others of the separation, I wish thee to peruse, and so regard them for thine owne good, as thou seest them tend to the glory of God, being tried by the touchstone of his Word, and then, I hope, thou wilt give him the whole praise, and howsoever thou esteeme either of the Author or mee, his fraile instruments, I bid thee fare-well.*

Faults escaped in the aforegoing page.

In the preceding *page*, line 3. for believe, reade receive. and line 20. reade onely wise God.

The unlawfulneſſe of *Vniverſity Learning*, Or *Sciences*, falſly ſo called, extracted out of Mr HENRY BARROWS *Booke*.

ONE ſort of the Miniſtery of the Church of *England* is the *Collegiat* or *idle* Miniſtery, which may be divided, or rather diſtinguiſhed, becauſe ſometimes they are mixed and joyned, one man being a Maſter of a *College* and a Deane, a Fellow of a Houſe, and a Preband, and each of them have a Parſonage or two for a need) into theſe two kindes, *Academicall* and *Cathedrall*. The third ſort the *Monaſticall*, being by the hand of God and the Magiſtrates ſword cut off and ſuppreſſed. Theſe *Academicall* Divines live, have their education and degrees in the *Colleges*, *Halls* and *Cells* of the two *Vniverſities*. The originall corrupt cuſtomes and uſe of which places it is not my purpoſe here to diſcourſe; neither indeed have I skill aright to diſcuſſe whether, and how they ſprang from the *Heathens*, or from the *Papiſts*. Only this I dare affirme, that from the Booke of God they never derived theſe their *Colleges*, *Schooles*, *Halls*, *Orders*, *Degrees*, *Vowes Cuſtomes*, *Ceremonies*, *Attire*, that I ſay not their *lives*, *Authours*, *exerciſe* and *uſe of their learnings*, *diſputations*, *commencements*, &c. But as they have received them elſewhere, ſo have they ever belonged to another head and Kingdome, and can by no means (in this ſtate they now ſtand, and have time out of mind continued) be made to accord to the Goſpell and Kingdome of *Chriſt*, whereof theſe *Vniverſitie Divines* have ever been the profeſſed and moſt bitter enemies, furniſhing *Antichriſts* Hoaſt in all the roomes and places, even from the *Popes* chaire, to the Pariſh *Prieſts* pulpit or pue, with their ſervitors continually, corrupting the pure Fountaines, and perverting the text it ſelfe with their gloſſes, paraphraſes, notes, figures &c. fighting with their Schoole-learning, vaine arts, philoſophie, rethoricke, and logicke againſt the truth and ſervants of God, ſtriving hereby to uphold *Antichriſts* ruinous kingdome and abominable wares, which theſe merchantmen ſet to ſaile for gaines, as we by preſent experience ſee (now their portion and idle Monaſticall life, beginneth but even a little to be reproved by the light and power of the Goſpel) how theſe craftſ-men, theſe *Vniverſitie Clerks* rage and take on, and with their Schoole-learning ſeeke to turne away the evident truth of God, to colour and plead for all the abomination and ſinne of the times, to heale the wound and uphold the throne of the Beaſt, to rend, reproach, and blaſpheme ſuch as ſpeake

and witnesse against it, as their vituperous, unchristian and erroneous bookes which they daily publish declare.

Neither is their education and learning (if they be duely examined) such as is required in the holy Ministery of *Christ*: *All of them* (as is said) *being nourished even from their Cradles with the milke of superstition, instructed in the Schooles of heathen vanity, brought up in the Colleges of more then Monkish idlenesse and disorder, exercised in vaine and curious arts, whose divinity is by tradition, &c.* The truth of these things Mr. *Giffard* not being able to gainsay, seeketh to shuffle off with a bold boasting challenge against men unto himselfe unknowne upon the dispence of bearing the shame, *If he find not in the Universities many Bachelours of Art for exceeding in the knowledge of the liberall Arts, the three Tongues*, Hebrew, Greek *and* Latin, *or in sound judgement of Divinity, even the Principall Masters of* Brownisme; *which if it could in so few yeeres be obtained with more then Monkish idlenesse, then may the* Brownists *in some thing be believed.* First, we give him, to wit, that there are of those he calleth *Brownists*, sundrie of greater continuance, and that have as high degree in those Schooles with as high commendation as himselfe, although they boast not of such things whereof they ought to be ashamed. Then that there are, as many of his brethren the *Monkes*, that thinke themselves as skilfull as himselfe, or the greatest *Clerke* in the *Universitie*. But now, in all this, what will our ignoratice helpe him, or their store of learning shew, that they have not been, and are not thus initiate and brought up. In their Grammer Schoole it cannot be denied, but they learned, and learne the *Latin tongue*, from the most heathenish and prophane authors, lascivious *Poets*, *&c.* which are allowed with the priviledge of the Church of *England*, as most Christian rudiments to be taught the youth in the publique Schoole. When they have passed all these formes, and can both say much of those Authors by heart, and use their phrase, then are they sent to the *Universitie* to learne the arts, and to be instructed in Philosophie, &c. Hitherto it cannot be denied, but *Heathenisme*, and such execrable Idolatry as is found in those Authors, is written and engraven upon the tables of their heart, and filed upon their tongues, even from their infancie. Well, and when they are come to the *Universitie*, there are they first salted, as they call it in the *Colledge*, and matriculate in the publique Schooles solemnly sworne upon the *Proctors* booke, to keepe their mothers statutes and secrets, and not to reveale her *Mysteries*, or teach her *Arts* any where but in the *Universitie*. Then are they instructed both publiquely and privately in *Logique* and *Rethorick*, in the *Elenches* and *Tropes* and *Figures* of all kindes; wherein they must be perfect, for these *Arts* are of speciall use unto them, and to serve at all assayes. Then proceed to *Philosophie*, and there *Aristotle* is *αὐτὸς ἔφα* amongst them, out of whose mouth and writing they fetch their *Postions and Axiomes, Definitions, Aphorismes, Distinctions, &c.* out of his *Ethicks, Oeconomicks and Politicks* they fetch the order and government of their manners, private estates, and common-

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wealth. He yet further instructeth them of the *Soule*, and of the *World*, in large and speciall bookes; of the heaven, of naturall and supernaturall things, of *Nature*, *Fortune*, the eternity of the *world*, and perpetuity of all creatures in their kind *in specie*, of the regions of the ayr and severall things in them contained, the Meteors, &c. there learne they the causes of the Rainbow, the making of the windes, clouds, and of the whole skie, farre otherwise then is set downe in *Genesis*. Yet leadeth he them higher, and sheweth them the celestiall Spheares, Planets, Stars, Quintessences, even from the Moone to their *Calum cristallinum empiræum*, and their *Primum Mobile*, with their severall places, dimensurations, motions, and *Motors*: yea, yet learne they more secret things with their constellations, radiations, influence, and predomination according to their signes, houses, oppositions, aspects, eclipses, &c. whereby most strange and wonderfull things are prognosticate and foretold concerning the weather & seasons of the yeere, the state of Kingdomes, the diseases and dangers to come, &c. concerning nativities and times of death (commonly called *Fortunes*) concerning things to come, or things past, stollen, lost, found, &c. These things, it were frensie, if not blasphemy, to call vaine and curious Arts. Master *Giffard* would never beare it at the hands of such blind *Sbcismaticks* (whose bane such deepe learning is) seeing these *Sciences* are vulgarly taught, studied, practised, allowed and maintained, not onely in the *Universities*, but of the whole Church of *England*, as by their yeerly Prognostications every where to be sold, is to be seen. These studies and Arts we may not call *perierga*, *curious*, because Mr. *Giffard* saith, *Luke* speaketh onely of conjuration, *Acts* 19. But let him approve these lawfull by the Scriptures, and surely I will gladly confesse mine ignorance and sin, in calling these studies and Arts prophane, curious, unfit for a Christian, much more for a Minister of the Church. Otherwise let not any through mine unskilfulnesse (who peradventure repeate not aright, or in due place the termes of these Arts, as having either forgotten them through long discontinuance, or it may be, never learned them aright) take occasion either to carpe at me therefore, or especially to thinke the better of these vaine and curious, yea, unlawfull, and unchristian Arts and studies, which have not onely no warrant in Gods Word, but are directly contrary unto, and expresly forbidden in the same, as were not hard to shew and prove, if the subject were not too large, and should not make too wide a *Parenthesis* in this Treatise, and draw it out to a greater length then I would. I will not therefore stand here to discusse their philosophicall problemes, paradoxes, axiomes, or severall sentences and opinions, which are authenticall and currant amongst them, how evill they agree to the Word of God; or to shew how farre these curiors Inquisitors, these Star-gazers, Astrologians, Calcars, Wizards Devines, exceed the bounds of faith and sobrietiy, and passe the limits of Gods revealed Will: or, whether they may wander by these heathenish or divelliish opinions of the Heavens, Stars, and their revolutions,

volutions, influence, &c. *Motors*, *Demones* or *Spirits*, and how neere this approcheth to conjuration: Or to shew how farre they are suffered to proceed, yea, profesſe and practiſe in theſe divelliſh Arts: Let the bookes (that I charge no perſons) which are commonly bought and ſtudied in the *Vniverſities*, and in all other parts of the Realme without their controlement ſhew. Neither will I here proceed to repeat their other vaine, curious, fond, trifling and vile Arts and Studies, which were endleſſe. Only in this place I muſt here adde unto thoſe publike profeſſed Arts above recited, the ſtudy of all Heathen and prophane Hiſtories of all ages, nations, perſons wherein they muſt of neceſſity be prompt and expert; as from thoſe fountaines to draw their examples and platformes of manners and the government of States; as from whence to fetch the chiefe ornaments of their ſtile, Orations, Sermons, Bookes, to exemplyfie, illuſtrate, prove or improve: yea, as whereby to open and expound the Scriptures both of the old and new *Teſtament*, chiefly the old *Prophets*, without which they cannot be underſtood, but eſpecially *Eſay* and *Daniel*. As to *Rethoricke* and *Logique* they are ſo neceſſary, as without which it is impoſſible to underſtand or divide any part of the Scriptures aright; as without which they cannot underſtand or declare to the people by what *trope* or *figure*, by what *form of argument* or *Syllogiſme* the holy *Ghoſt* ſpeaketh.

In theſe Arts and Studies, are the *Academicall Divines*, or rather *Peripatetick Philoſophers*, trained and exerciſed. In theſe they muſt needs ſpend ſeven of their firſt yeeres at the leaſt, elſe ſhould they be unfit to take thoſe degrees of *Batchelor* and *Maſter of Art*; or to make that publike profeſſion they doe of the Arts at their *Commencements*. In theſe Arts and Studies when they are once a little exerciſed and inſtructed, that they begin to perceive the grounds and method thereof, then are they trained both publikely and privately to defend or oppoſe againſt ſome of theſe *Axiomes* or *Poſitions*, both by way of Oration and Argument in their *Sophiſmes* and *Diſputations*, and therein all being approved (or at the leaſt allowed) they then take the firſt degrees of *Schooles*, and commence *Bachellors* of *Art*, and have as enſignes of their degree and knowledge, ſpeciall attire and furniture aſſigned them to be knowne from other common ſchollers; as the ſquare Cap, troncke Gowne, the Hood of one ſhoulder, the habite, &c. which they muſt weare. Afteward having ſpent more then three yeeres in ſtudy on theſe Arts, and having done their publike acts *Pro gradu*, then they commence *Maſters* of the ſaid *Arts*, and are againe ſolemnly ſworne and made *Regents* and *Lecturers* of their Schooles, and ſit, reade, and diſpute of the ſame Arts publikely in a ſolemne high Seat, Pulpit or Chaire for Orations; as alſo reade private Lectures thereof in their *Colleges*. Now I would here by the way know of Maſter *Giffard*, what time and leiſure a *Bachilor* of Art that continueth in the *Vniverſitie*, and proceedeth in thoſe orders and degrees can have, to ſtudy *Divinity*, or to grow ſo *prompt* in the knowledge, judgement, and exerciſe thereof, as he dare ingage his credit

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he shall be found farre to passe therein such [illegible] in their [illegible] been allowed publikely to preach, and of the Bishops been made full [illegible]. But to our purpose, when these *Clerkes* are thus instituted and furnished with these liberall sciences, and this ground-worke throughly laid, then may they in good time proceed to the study of *Divinity*, (as they call it) which is set out unto them in great volumes and infinite bookes of mens writings, both old and new, where they have such variety of Paraphrases, Commentaries, Common places, Catechises, &c. (Not to trouble them at the first with the Primitive Histories, Doctors, Councells) as they may in short space (if they study hard) become pretty Divines, and be able to shew their Authors judgement, yea (through the help of Retoricke and a good memory) to make a Sermon an houre long: Alwayes carefully provided that they utter no more, then that they have read in some allowed Author, having the privilege of the Church of *England* and presume not either to understand the Text otherwise then their Authors interpret it, or to adde one note of their owne observation, for that (how consonant soever to the truth) were great presumption & rashnesse. Neither may they over-far apply or inforce the judgement of their Authors against any present enormity established by authority in the Church of *England*, for that were intollerable against the peace of the Church, yea, seditious against the Magistrates authority, &c. Thus, whilest these *Divines* are held within these limits of modesty and sobriety, and continue with their Mother the *Vniversity*, they may in due time set up their bills of challenge upon the Schoole doores, that they meane to dispute upon such and such questions of *Divinity*, and doe their acts *pro gradu*. Which being dispatched, either *in tenebris* or in *luce*, then are they fit for the *Commencement* to be made *Batchelors* of *Divinity*. In like manner against that day must such of them as have before passed all these degrees, and now are fit to proceed *Doctors* of *Divinity*, doe their acts in the publique Schoole accordingly in these Divinity Disputation Sermons *ad clerum, &c.* And against this solemne *Commencement* must especiall choice be made of those that are to commence *Batchelors* and *Doctors* of *Divinity*, to keepe the publique acts that day. And these for their further credits often times will undertake to defend against all commers, such *Propositions* as are most odious to all men, in whome is any light, conscience, knowledge, or feare of God. As that it is lawfull for one man to have more Benefices and Flockes to attend on, then one at one time; That it is lawfull to be a *Non resident*, to live from his flocke whereof hee taketh charge; That the unpreaching *Ministers* are true and lawfull *Pastors*, and the Sacraments by them delivered true and holy Sacraments; That *Christs* outward government in his Church, practise and set downe by his Apostles, is not of necessity or perpetuall, but variable and arbitrable at the will of men, according to times, estates &c. These and such like, these *Graduates* publish and defend, the *Vice-Chancelor* and and whole *Senate* of the *Vniversity*

 conclude

conclude and confirme, as Catholike *Orthodox* and most sound [illegible] whatsoever Scriptures or Reasons shall by these comicall Disputers of the *Vniversity Doctors* and *Divines*, be brought against them. Well unto this famous act are these *Commencers* solemnly brought in their severall attires and arrayes, in their scarlet gownes, hoods, habits, caps, tippets, &c. with the *Bedells* proclaiming and carrying staves and maces before them, with a great troupe of *Graduates* and *Clerkes* following them. And thus they march thorow the streets to the place appointed and prepared for these prizes, where they have their sticklers and moderators ready to rescue, when they are in any distresse, and where their adversaries fight booty, being of their owne confederacie. Where it is not lawfull for any that will to oppose or to speake for the truth of God. Neither are these questions discussed in the *English* tongue before those multitude of people and strangers, but in the *Latine* tongue after their *Syllogisticall* and *Romish* manner. lest the folly of these *Prophets* should be laid open unto all men, and these gamesters be hissed off the Stage by the people. Thus, though with many other trifling ceremonies and circumstances then either I can, or care to recite, are these *Academicall Divines*, advanced to their degrees. Which *degrees, titles, ceremonies, orders oathes vowes, manner of disputations, &c.* how consonant they are to the Ministry of *Christ* by the *Apostles* rules, let Master *Giffard* or those learned *Divines* approve by *Christs* Testament, as it standeth them upon, that bring them in and exercise them in the Church. For our selves we protest we never there read or heard of any such: and therefore cannot but think them fond strange, and *Antichristian*, such as no way belong to or beseeme the Ministry of *Christ*, neither are necessary or tolerable in *Christs* Church. Thus, even by this very brief and insufficient recitall of but some of their Arts, studies, orders, degrees &c. I hope this assertion will not prove so false or incredible. That the learned Ministry of the Church of *England* is nourished even from their cradles with the milke of superstition, instructed in the Schooles of heathen vanity, brought up in the *Colledges* of more then *Monkish* idlenesse and disorder.

For of such kinde of Societies and Colledges of *Ministers* and *Clerks*, to live together after this Monasticall manner, we never read in the whole Booke of God. How like they are to the Schools of the *Prophets* at *Naioth*, *Rama*, *Iericho*, let their Arts, studies, vowes, customes, orders, ceremonies, degrees, disputations, exercises, &c. declare. And as to the holy exercise of prophesie spoken of in the *new Testament*, it belonged unto and alwayes was exercised in some Christian Congregation, in a more holy, reverent, and free manner, and not after those Heathenish Popish customes above said. We in *Christs Testament* never reade of such a *Monasticall* Ministry so withdrawne and sequestred from any particular Congregation, Office, Charge and Function, as these *Vniversitie Divines* and *Ministers* are in their *Colledges, Halls, Cells*: Where they must needs live in idlenesse and disorder

vider, that are thus licentiate and dissolute, that will be held within no Christian bonds or order. Wee never reade in *Christs Testament* of any such Societies or Ministers, that lived in no particular Congregation, that were called to no particular Office, or Flocke, that live idlely, professing to be Ministers, and yet execute no certaine Ministry or Function. When Master *Giffard* shall directly prove by the Scriptures these things to be lawfull, then so farre forth wee shall allow of these *Universities Divines*, these *Collegiat Ministers*. And the rather, if hee also approve by Gods Word their worship in their *Service-booke*, and last of all (not to consider him with their manifold other superstitious customes, *Commemorations, &c.*) if hee can shew it to be lawfull for any *Minister* or Christian to joyne unto and live in any such *Colledge, Societie* or *Fellowship*, where Gods holy Ordinance of honest marriage is by expresse law forbidden all the Fellowes and Schollers of these Colledges, they being no longer to remaine in that Societie, then they live unmarried I say not now chastely: For how possibly or likely that is, for so many young men in the flower of their youth, and prime of their strength, especially being noseled in such heathen vanity, prophanenesse, vaine-glory, curiositie, superstition, disorder, dissolutenesse, and (as is said) contempt of Gods Ordinances, let any judge; yea, let the Scripture it selfe judge; where God sheweth the reward of these sinnes, how hee therefore giveth them up to the lusts of their owne hearts, unto uncleannesse, to shamefull lusts, contrary to nature, to worke filthinesse, and to dishonour their owne bodies amongst themselves, &c. And so untill some of them can justifie this their life, orders, customes, vowes and proceedings of these *Academicall Devines* in their *Schooles* and *Colledges*, we must number and leave them with their bredren and sisters, the *Monkes, Friers, Nuns, &c.* under Gods fearefull judgements, utterly in this estate unfit for the Ministrie or Church of Christ. *Rom. 1.*

Yet would I not here, that any should deeme or suppose that wee condemne any lawfull Arts or necessary Sciences, or any holy Exercises, or Schooles of institution; and so doe labour to bring in barbarisme, as Master *Giffard*, Master *Some*, and others have given out. No, we are so far from it, as wee blame these *Universities, Colledges* and *Schooles*, for their heathen, prophane, superstitious, unchristian societies, disorders, customs, ceremonies, for their vaine, curious, unlawfull Arts and studies, and their manner of teaching and exercising them, &c. We desire with our whole hearts that the *tongues* and other godly *Arts* were taught not in the *Universities* or a few places onely, but in all places where an established Church is, at the least in every City of the land. Yet this indeed we hold, That every Christian man ought to have his abiding and dwelling, and to bring up his children in some such place where a Christian Congregation is, and that all *Schools* of learning ought to be kept in such places, where both *Teachers* and *Schollers* may be under the holy government and censures

of *Christ* in his Church, and may live, and be kept in holy order. Then, that the Arts and Sciences which are thus taught or studied, be not vaine, curious, or unlawfull, but necessary and godly. Thirdly, that they be not taught, exercised, or practised after any prophane, vain-glorious or superstitious manner, but in all sobriety, modesty, and in the feare of God. To these few rules; if their *Universities*, *Colledges*, *Schooles*, were reformed, then should they not be as they now are, the *Seminaries* of *Antichrist*, the baue of the Church, the corruption of all youth in the Land: But then should they be (that which they now pretend) the Schooles of all godly learning to garnish the Church, to furnish the Commonwealth with fit and vertuous men for every place, office, and estate.

Here they will with one voyce answer, that the *Universities* are the *Seminaries* of Religion, of the Ministery of the land; the *Schooles* and *Colledges* of learning, wherein the sonnes of the *Prophets* are trained up, as they were in *Nauth*, in *Bethel*, *Ierichs*, *Ierusalem* and *Corinth*.

If the tree be knowne by the fruit, the Cockatrice by the poisoned Egges, the Viper by the spawne, the nest by the birds; then let the Religion and Priests of the Land shew what kinde of *Seminaries* and *Colledges* these *Universities* are. If these be the best fruit, and famousest men (that are instructed in nothing but to corrupt and cavill against the truth) then let them take heed for the Axe is laid to the root of the tree, &c. If also these your *Universities* be compared to the Cities whither these faithfull men repaired (because of these famous *Prophets*) to be instructed in the Lawes of God, we shall find them more like to the *Sodomiticall Colledges* and *Fellowships* of the Idolatrous *Monks* and *Friers*, brethren of a birth, even by both parents; then unto the holy assemblies of the *Prophets*. And this will appeare if we compare them either in the persons assembled, or in the manner and ends of their education and training.

What the sonnes of the *Prophets* were, is already shewed; namely, godly men that repaired to the Cities where these famous *Prophets* were most resident, to be instructed in the Law of God. But the persons that resort to these *Universities* are the children of all the prophane in the Land, that repaire thither to be instructed in heathen and vaine Arts, whereby they may get their living; or if they study *Divinitie*, (as they call it) they make an occupation of it: It is but for their belly, for worldly promotion, and not for the glory of God, as the greedy seeking after their *Ecclesiasticall* livings by the one sort, the selling of their cunning, and letting forth their tongues to hire of the other sort, declareth.

These holy companies of *Prophets* mentioned in the Scriptures, were trained up in the Law of God, lived orderly in the feare of God together with their wives and families. But these *University Colledges* are a mixed line rowte of very young men for the most part, and boyes together, leading their lives in Idolatry, confusion, disorder, spending their lives in vanity, folly, idlenesse, living neither in the feare of God, nor in any

well established order of his Church, neither in any lawfull calling in the Common-wealth. They are forbidden in these societies to live in holy wedlocke: If he be married, he may not there enter: If hee being entred marry, he may not there tarry. An endlesse discourse it were, but to recite their severall Idolatrous prophane usages, mysteries, othes, vows, ceremonies; all which evidently shew from whence they had their originall, namely, from *Antichrists* chaire, to which they have ever served, and still in all places do serve, fighting stoutly under his banner against the Faith and Church of Christ, supplying him continually with fresh soldiers to carry abroad his merchandise, and set abroach the deceits of *Satan*.

Neither are they more like unto the Churches of Christ, then unto the Schooles of the *Prophets*: the Church of Christ is no cage of such uncleane and hatefull birds of their frie and off-spring: the Churches of Christ have no such Colledges, Societies, Fellowships; the Churches of Christ have no such heathenish and Idolatrous customes, excercises, usages, othes, vowes, ceremonies; they have no such prophane Arts, vaine education and literature; they have no such degrees and ostentations of learning, neither are there found either *Batchelors* or *Doctors* of Divinity: Their *Pastors* and *Teachers* are chosen for their knowledge, gravity, goodnesse of life; they have no such fastuous and blasphemous titles, but are called to a labour and a charge; for the faithfull performance whereof, they rather desire to be commended, then to be thus greeted in the Market-place. As they are by the Church wherein they serve, called to to this office; so are they orderly and reverently ordained by and in the same Congregation, with fasting and prayer, &c. and not arrayed in scarlet with the habit, hood, tippet, corner-cap, with their maces and beadles proclaiming before them, and such a traine of the *Popes* Clerks, young and old following them through the streets, till they march to the place where they play their prises: Neither are they in this manner dubbed *Doctors* by the delivering a booke unto them, sworne upon a booke to their fathers fidelity, and their mothers mysteries, adopted their sonne by a ring and a kisse, or enthronized in a chaire, with many other ceremonies, and made *Doctors* of Divinity, *Doctors* in name and title onely, without any certaine office or Church wherein, and whereunto to administer.

For this title of Divinity, I know not how to give it unto any mortall man without blasphemy, Christ onely excepted, in whom the fulnesse of the God-head dwelleth bodily. The *English* of Christian Religion and Profession of the Gospell and faith of Christ, I can well away with and digest; but this *English*, *Romish* abstract of Divinity, I am assured came from the same forge that their title of the supreme Head of the Church did, and cannot with all the glosses, scholions, and learned interpretations they can devise, be made other then most high blasphemy against the sacred person of *Christ*, who is onely universall Doctor of all his Disciples, and of all true Religion. And evill may *D. S.* either

Reve. 1 Joh. 2 Cor. 1 Tim. & 4. 3.4. 1 Tim. Tit. 1 Pe. Act. 1 Cor. Mat. Act. Act. 1 P. Col. Rev. Rev. Ma.

 defend

defend or paterne his *Doctorhood* by Saint *Paul*, who in the same verse, by him alledged, 1 *Tim.* 2. 7. sheweth a lawfull calling, a lawfull and certaine office, and also a sincere and faithfull administration thereof. But now, as Saint *Pauls* Apostolique office is ceased, the Church being established and delivered to other certaine offices; so if *Pauls* Apostolique roome of *Doctorship* (as he calleth it) were void, I suppose, *D. Some* not the fittest man in the world for it; although (if it be as I heare) he can be no lesse then an Apostle by his offices, he being a *Pastor*, if not a double or plurified *Nonresident Pastor* of many Churches; a *Doctor* you see by priviledge and stile, and a *Deacon* I meane also at *Ely*. And what was, or could any Apostle be more? Yet, seeing all these are but forged stuffe, and that he hath neither any true office in the Church, neither any true calling thereunto, &c. we can take him but for a false Apostle at the best, if he sit not in an *Apostataes* chaire, that I say not an *Apostataes* gowne somewhere else, and so leave him either to repentance, or to follow his predecessors to his appointed place.

But by following this bird over farre, I had almost been trained from the nest. I was shewing what little affinity there is betwixt the Churches of Christ, and these *Vniversities*, these Colledges of Clerkes, these Schooles of *Prophets*. In the churches of Christ, the names and offices of *Chancellor*, *Vice-chancellor*, *Commissary*, *Proctors*, *Taskers*, *Bedells*, *Provosts*, *Masters* of *Colledges*, *vice-Masters*, *Bowcers*, *Deanes*, *Fellowes*, *&c.* are all strange and unheard of; as also their severall statutes, customes, ceremonies, their manner of degrees, and disputing for their degrees and order of teaching, which were no small labour, but to reckon up.

All which, as they are strange to the Church of Christ, who find not in all Gods Word, any of these offices, degrees, statutes, orders, customes, ceremonies, vows, &c. neither any such *Vniversities*, *colledges*, *Societies* of Schollers; so (seeing they have no ground in the Word of God, no fellowship or communion with the Church) I see not why they should have any more toleration then their elder brethren the *Monks*, who every way had as great shew of holinesse and colour of utility to the Church as they, or these other *Cathedrall Collegiate* dens have, yea, and might both as soone and as well have beene purged of their *Masse* and *Latine-service*, as these are: so that the same end that is befalne the one remaineth the other. The Lord is not pleased with any voluntary Religion. That building that hath not the Word of God for the foundation, though it be dawbed with never so great cunning and learning, and undershored with never so great policy and power, though it be built as high as *Babel*, yet shall it assuredly fall, and the greater shall be the fall thereof. As there is no building without the Word of God for the foundation; so is there no fellowship or communion out of the Church of God. And therefore no such confused *Colledges*, no such Idolatrous assemblies as are not gathered unto *Christ*, but unto *Antichrist*, as live not in that Christian

order

der and fellowship which *Christ* hath appointed to all his servants in his *Church*, but leade their lives in *Antichristian* disorder, in *Babylonish*, if not *Sodomitish* confusion; no such heathen Schooles wherein youth is not trained up in the feare, knowledge and order of *Christ*, but in vaine Arts, superstition, Idolatry, disorder, &c. have any foundation in the Word of God, any fellowship with or allowance in the *Church* of God. *Ephes. Prov.*

But here will the *University* Knights draw mee within the compasse of these two absurdities: First, that I condemne all good Arts and Literature; then, that I quite drive them out of the world by taking away the Schooles of the same, wherein youth might be trained and brought up.

Nothing lesse, I with my whole heart allow of any Art or Science that is consonant to the Word of God, and to the Doctrine which is according to godlinesse; onely the curious and heathen Arts prophane and vaine babblings and oppositions of Science falsly so called, which they professe, and wherewith they poyson and corrupt all the youth of the Land, I abhorre, because God condemneth.

As for Schooles to teach the Tongues or any laudable or necessary Art, I wish them in abundance; that if it were possible, not onely the youth, but even the whole *Church* might be trained therein: I with my whole heart wish that all the Lords people were *Prophets*: such an enemy am I to the true knowledge and learning, that I would not have it any longer kept secret in a mysterie, but even proclaimed upon the house top in every *City*, and in every street; yet still and ever with this caution, that these Schooles both be in an established *Church* (I meane in such places where the Saints live together in the faith, order obedience and communion of *Christ*) and not in such Monkish, Idolatrous confused, idle, prophane *Colledges* and *Fellowships* as theirs are: Likewise, that the *Tongues* or *Sciences* be here taught in an holy, sanctified, reverend grave manner, and not in such an unsanctified vaine manner as they use: So shall the earth be full of the knowledge of the Lord, as the waters that cover the sea: for in the *Church* of *Christ* are all his springs inclosed, which by this meanes should runne at every conduct, and water the whole land abundantly, whereas now they lie in miserable darknesse, wholly overgrowne with brambles and briers.

And surely, I even with marvell wonder, how these men can be so blinded to compare these wicked Idolatrous societies, to the assemblies of the Prophets, or unto the *Church* of *Christ*, when you see they have nothing common with them, or like unto them, either in the people assembled, Doctrine taught, manner of teaching and learning, or order of life; when they utterly want warrant in the Word of God for such kinde of *Colledges*, *Societies* and *Schooles*, these having beene derived either from the *Heathens*, *Egyptians*, *Greekes*, *Persians*, that had their peculiar *Colledges* and *Schooles* to their peculiar Sects, or else have issued

out

out of the smoke of *Antichrists* inventions out of the bottomelesse pit, [illegible] alwayes have beene, and still are the very hives and nurses [illegible] armed poisoned *Locusts* and venomous *Scorpions*, I meane, either [illegible] Ministery of *Antichrist*, even all the governing and teaching [illegible] *Cardinalls, Archbishop, Bish. Suffraganes, Archdeacons, Chancellors, Commissaries, Civill Doctors, Advocates, Proctors, Vagrant*, roving *Ministers and Preachers, parish Priests, &c.* or those counterfeit religious hypocrites, Monks, Friers, Nuns, Clerkes, or (as we now of late call them) Schollers. All which have in innumerable multitudes from time to time, and at all times swarmed and issued out of these hives into the face of the whole earth, corrupting and destroying every greene thing, poysoning the pure fountaines of Gods Word with their accursed glosses, deepe learning, subtill and figurative interpretations, darkning the sunne and infecting the ayre therewith; as also with the blasphemous traditions of their King *Apollion* that Angell of the bottomelesse pit. They have alwayes most pestilently fought under this their Captaine against the Lambe, his Gospell and Church, plentifully furnishing and continually supplying all the offices and roomes belonging to that huge *Midlantish* Host of *Antichrist*; the Leaders, Captaines, and Officers whereof are, and ever have beene wholly taken out of these *Seraliaes*, even from the *Popes* person to the lowest *Priest*.

How they are reformed by having this *English* portesse their service-booke in stead of their old masse-booke, may partly by that which is above written concerning the same, appeare: but more manifestly, by taking a view of some of the blasphemous Idolatrous customes which still remaine in practise with them in the same manner, as they did under the *Pope*; all or any of which it is not here my purpose any further to describe. It sufficeth me to have shewed them to be confused, Idolatrous, unchristian, unlawfull assemblies and societies; so farre from being to be compared unto, or justified by the assemblies of the Prophets or that heavenly exercise of prophesie now in the Church of Christ, as they are not to be suffered in a Christian Common-wealth. And therefore here againe once more I conlude, that both these ungodly assemblies, as also the Cathedrall Dennes and Colledges, ought by as good right to be abolished, as their other brethen and sisters of a birth, the Monasteries and Nunneries are, seeing they all want foundation in the Word, had one and the same hellish originall, had and these still retaine the same blasphemous incurable abuses, which can by no way be reformed but by their utter dissolution.

FINIS.

A

PROTESTANTS ACCOUNT

Of His

Orthodox Holding in Matters of Religion, at this preſent in difference in the CHURCH:

For his own and others better confirmation or rectification in the points treated on,

Humbly ſubmitted to the cenſure of the Church of ENGLAND.

by S^r. John Spelman

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